

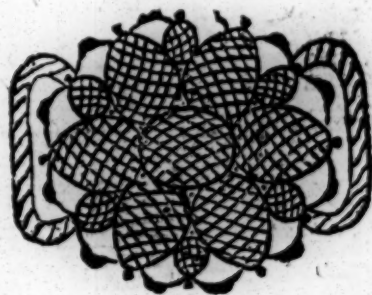
THE  
VOYCE  
OF THE  
LIGHT

*Satan transformed into an Angel of Light.*  
Unto the People called

Quakers,

In relation to

TYTHES.



L O N D O N :

Printed for James Collins, in the Temple-  
passage from Essex-street. 1678.





# The V O I O F The L I G H T, &c.



Hus saith the *Light* :  
*Wo unto you Quakers !*  
*for ye are an evil and*  
*perverse Generation ; a*  
*Generation that walk*  
*not in the Light, but*  
*love your own dark-*  
*ness better than the Light ; you honour the*  
*Light with your Lips, but your Hearts and*  
*Ways are far from it.*

For the *Light* will tell you, and if you  
 open your Eyes you must see it, that you  
 live under, and are protected by the Na-  
 tional Laws ; that those fix and deter-  
 mine mens Rights, and were it not for

them, every man would call that his own, which he could take from another by force ; and so we should fall into a state of War, and be wilde Beasts one to another. The *Light* will tell you that Laws preserve what we have, and make it ours : And that the same Laws that made the *Ninth* part of increase yours, give the *Tenth* unto the *Minister* or *Rector*. Now hereby are ye condemned, O ye Quakers ! for you take and enjoy the benefit of the Laws as to your own part, but contradict and oppose the Law as to his : And therefore, thus saith the *Light*, *The same measure you meet, may be measured to you again ;* and as you will not allow the Law as to the Rectors right, others by the same reason may refuse to allow it as to yours : and so every one may take and with-hold your Goods from you by your own law, and rule of practise : and here is foundation laid for universal confusion. So that in this, O ye Quakers, ye are *Enemies* to the *Light*, to your own, and the Rights of Mankind.

The *Light* saith, *Thou shalt not Steal.* Now Stealing is either taking or detaining that which by Law or Custom is another's ;

thers ; in this also ye Quakers sin against the *Light* , by taking the *Tythes* , which are none of yours : For there is neither Law nor Custom that gives you any right in them ; neither did you or your Forefathers ever buy or pay for them ; they were still reserved and paid elsewhere ; and the Seller abates of his rates on consideration that the Lands are *Tythable* : So that you will have what you never did or could buy ; and in this you make your selves *Thieves* and *Robbers*, and *Enemies* to the *Light*.

The *Light* saith, *Do unto others as you would that they should do unto you* : But ye rebel against the *Light*, and deal with others as you would not be willing to be dealt withal your selves. If you have right in a Common by antient Law or Custom, you would not have the Privilege taken from you ; nor be willing it should be enclosed for the use of a private person , who can claim but his share ; and yet you shut others out of their Common, and enclose all the Increase of your Field to your selves ; contrary to the most antient Laws and Customs of the Kingdom ; and in this the *Light* condemns you.



The *Light* tells you, that you should *Give unto Caesar the things that are Caesars*; and *Tythes* are due by *Caesar's Law*; and *Caesar* hath the *Tenth* of them; so that you deny the Kings Right, as well as the Ministers; and in this also you contradict the *Light*.

The *Light* forbids you to *remove ancient Land-marks*; but this you do, and break the bounds which your Forefathers set and owned: they confined your rights and properties within the *Nine* parts; but you would enlarge them to the whole *Ten*, and so break over the bounds, and rebel against the *Light*.

The *Light* saith, *Give unto every man his due, Tribute to whom Tribute is due, Custom to whom Custom*: Now *Tythes* are *Tribute* to the King, and *Custom* to the Minister: So that your with-holding *Tythes*, on this score also, makes you *Enemies* to the *Light*.

The *Light* saith, that *as far as is possible, you should live peaceably with all men*; but you will not let men live in peace by you, but force them into Law and trou-

trouble against their wills, to defend their own just rights, which you would take from them; and in this you are Enemies to the *Light*, and to the peace of your neighbours.

The *Light* saith, Give no offence neither to Jew nor Gentile, nor to the Church of God. But you wilfully give great ground of provocation and offence to them that meddle not with you, by taking their Bread from them, and putting them to much trouble and vexation to get their own; and in this likewise you act against the *Light*.

The *Light* saith, Thou shalt not covet thy neighbours goods; but you Quakers covet and usurp the livelihood of other men, and many times bring them and their Families to beggary and ruine, by with-holding their Bread from them and their Children: So that the *Light* condemns you for *Persecutors*, and *Oppressors*, ravening *Wolves* in *Sheeps* cloathing.

The *Light* saith, Thou shalt not bear false witness against thy neighbour; but you bitterly Revile, Reproach, and Slander

der Ministers for receiving their own, as if they were Thieves and Robbers for so doing: So that your Tongues are not guided by the *Light*, but *set on fire of Hell*.

The *Light* requires that we should do things *honest in the sight of all men*; but you Quakers, in carrying away *Tythes* that are not yours, do what is dishonest in the sight of all men, except your selves, whose Eyes Covetousness and the God of this World seems to have blinded; so that you see not, or pretend not to see that right belonging to Ministers, which is so clear, and so apparent to all the world besides: in this you shew your selves men of *corrupt mindes*, that make *Gain Godlineß*, and love the *wages of unrighteousness*, and so are *Enemies to the Light*.

The *Light* saith, *Let none of you suffer as an evil doer, as a Thief, as a Murderer, &c.* For if men are buffeted for their faults, what thanks have they? But you expose your selves to just sufferings as evil doers, for oppressing, and defrauding, and robbing your Neighbours: And in this you glory as if it were suffering for  
Consci-



Conscience and Religion, when 'tis suffering for plain knavery and theft: And High-way men and Cut-purses have as much reason to glory in their suffering, and to cry out *Persecution, Persecution*, as you: So that you abuse the sacred name of Conscience, and prophane Religion, by this your vain and absurd glorying, and sin against the Light.

The *Light* saith, *Let your yea be yea, and your nay nay*: It requires plainness and simplicity in our speeches; but you Quakers use words of deceit, and tricks and evasions to colour your injustice in withholding Tythes. You bid Ministers prove Tythes due by the *Gospel-rule*. It were not hard to do it to men of any tolerable understanding, and indifferency of judgment; but there is no need of it, they are certainly and most undoubtedly due by the Laws of the Land, which are enough to give right. You say there is no mention of *Tythe* to be paid upon your *Leases*: but you knew when you bought that the Seller could convey but the nine parts to you; the Tenth beyond all memory of time were transferred elsewhere; and if you had bought Tythe-fee, you must have given more for your Purchase.

You

You say, If the Minister hath any right in your Field, let him tell whereabouts his due lies: A piece of vain Sophistry! Let me ask them the same Question; If they have right of feeding in a *Common*, let them tell me where their particular share of Grass lies? Their answer to this, will serve for one to themselves: where more have interest, the particular shares cannot be determined till division be made; and when their sheaves are counted, the Minister can easily tell what is his. By such silly shifts and pretences, O ye *Quakers*, you plainly shew your juggling and insincerity, that you are led by carnal reason, the reason of your obstinacie and worldly interest, and not by any principle of Truth or Light.

The *Light* saith, you should rather *suffer wrong*, than do any: men may quit their personal rights without sin, but cannot take anothers without it; so that if the case was doubtful whether Tythes are due or not, the safer way was to let them go, rather than contend; or if they were not due really, it were much honestier to part with them to those on whom Laws and constant Custome have placed them, than to offer violence to the Laws,  
to

to thwart ancient Usage, to trouble our Neighbours, and to offend and disturb Governours by detaining of them: So that in this also you rebel against the *Light*.

The *Light* commands you to *submit to every Ordinance of man*, to be *subject to the higher Powers*, to *obey Magistrates*; and these have enacted, and most solemnly commanded the payment of *Tythes* to Ministers, through all times; and therefore, O ye Quakers, by denying this payment, you rebel against their Authority, and refuse that subjection to them that God hath made their due, and so you affront and sin against the *Light*.

The *Light* bids us to *eschew all appearances of evil*; but to break ancient Customs, to oppose legal Establishments, and to with-hold that which the Laws have made due to others, hath at least an appearance of evil; and therefore in this also, O ye Quakers, you transgress against the *Light*.

So that thus saith the *Light*, *Repent and return*, O ye Quakers; for *Oppression and Violence is in your hands*, and the ways  
of

of Justice and Peace you have not known.  
 Turn your eyes to the Light, and your hearts  
 to righteousness and judgement, that you  
 may do justice and love mercy, and walk  
 as Children of the true Light that enlight-  
 ens every one that cometh into the world.

Amen; so saith the Light, or of  
*Satan, rather, transformed into  
 an Angel of Light.*

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**FINIS.**

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